

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 4.

CARLISLE, AUGUST 16, 1828.

Vol. II.

*From the London Missionary Register.*

## MALACCA.

LONDON MISSIONARY SOCIETY.

### *Dr. Milne's Exposition in Chinese of the Epistle to the Ephesians.*

The late Dr. Milne transmitted to the Directors the following outline of this Exposition; on which "he appears," as they justly remark, "to have spared no pains, in order to render it acceptable and satisfactory, so far as relates to the explanation and illustration of the text, to the inquisitive heathen." We quote it, as an example and stimulus to other Missionaries who may be situated among intelligent heathens.

1. A SHORT PREFACE, explaining the principles on which the exposition is constructed, commences the book.

2. A COPIOUS INTRODUCTION, containing a sketch of the writer of the Epistle—of the city of Ephesus—of the first establishment of a Church there—the time, place, and occasion of writing the Epistle.

These prefatory matters being despatched, the work itself follows, which embraces—

1. An abridged view of the CONTENTS OF EACH CHAPTER, the contents being prefixed to their proper chapter.

2. The TEXT of the paragraph under consideration, in a large character, and written a line higher up the page than any of the other parts.

3. CRITICAL AND EXPLANATORY NOTES, which are generally copious throughout; as there are in the Epistle many references to the Jewish economy and the Grecian mythology, which the readers cannot, as those in Christian countries, be supposed to be previously acquainted with. Besides, where the subject warranted it, a freedom has been taken in illustrating Christian doctrines and in combatting pagan errors; which will be less ne-

cessary in future, as the Chinese become acquainted with divine truth, and as theological works on particular subjects increase. This will account for the length and copiousness of the Notes.

4. A PARAPHRASE, following generally in the order of the verses as they lie, and connecting the sense of the whole.

5. A PRACTICAL IMPROVEMENT of the chief truths contained in the paragraph explained, follows; the object of which is, to apply the doctrine of the text to the heart and conscience of the reader.

6. There are some MARGINAL REFERENCES at the top of the page, according to the Chinese custom of margins; but these are not numerous.

7. For the sake of adopting the work for use in the closet and the family, the Epistle is divided into FORTY-FOUR PARAGRAPHS; each paragraph having its explanatory notes, paraphrase, and improvement, attached to it. A few supplementary sentences, for the sake of connecting the present and preceding paragraphs, have been thrown into the paraphrase, where they seemed necessary.

8. At the end of the volume is appended a SUMMARY OF THE WHOLE EPISTLE, divided into two parts, doctrinal and practical; which concludes the work.

The necessity of this full and minute explanation may not be perfectly obvious to every person, at first thought; but if it be considered that the heathen know nothing of Jewish antiquities, or of the sources from which Scripture language is borrowed, or of the history of the countries bordering on Judea, or of the system of Christian Theology, or of ecclesiasti-



cal History—if these things be duly considered, the necessity of a very full and particular explanation will be evident; especially if it be farther taken into account, that there are as yet no other books in the language, to which the heathen could be referred for information. In proportion as the other parts of the Exposition of the New Testament advance, the necessity of so very full and particular a definition will diminish, as the reader can be referred to some preceding part of the work for the requisite information.

With respect to the connexion, it would ill become me to say any thing. I, of course, conceive it calculated to be useful; or I would not have spent so much time and labor on it, nor would I now presume to offer it to a respectable body of Christ's ministers and disciples. But I am well aware how imperfect it is. May that God, for the promotion of whose blessed Gospel I wish humbly to dedicate it, graciously forgive its defects, and render it of some service to the interests of his Church in China! for I trust the day is coming, though it may not be near, when the "Church of Christ in China" shall be as common a phrase, as the "Church of Christ in Europe" now is. In the hope of this decided event, the "Exposition" has been written: and in the same hope I wish to go on, as he shall enable me, in preparing materials for the use of that, as yet future, Church. I am sensible that some may object to this, from a doubt of its IMMEDIATE necessity and utility; but it is difficult for a man to account for, and still more so, to go against the convictions and impressions of his own mind: and I hope, that, while looking forward to future ages, the more immediate duty of oral instruction is not neglected, according to the strength and opportunities afforded.

The expense of preparing a set of

good blocks will amount, I suppose to £50. The work contains about 86,000 characters; if to these the points and head lines be added, they will amount to 90,000. The expense of printing it with the defective font of moveable characters which we possess, would amount, I think, to much more than 4 times that sum; for there are 3 different sizes of letter, which would require as many different sizes of character: this would necessarily be very expensive. On the Chinese mode, the different sizes of character are all cut on the same block, by the same hand, with the same ease, and at nearly the same price. But indeed, in our circumstances, and with our views of the subject, we are fully satisfied that the Chinese method of printing is the most suitable to their language, and best adapted to our purposes.

#### A USEFUL LESSON,

By which the poor of America may learn contentment, and the rich see cause for humility, gratitude and liberality. Extract of a letter from Mrs. Goodell, at Malta, to a lady in Boston, dated March 28, 1823, published in the Boston Recorder.

"There has recently been organized a Poor Society here for the relief of the indigent, the blind, and the lame. Monday I took an excursion with Mrs. Temple and two other ladies. We visited a number of hovels, dark and dismal as the tomb. The first object which arrested my attention was a poor blind woman, (I should think) 70 or 80 years old. She was absent when we knocked, two or three doors distant, where they are so kind as to afford her a seat and sometimes give her a little of their coffee, which to a benevolent heart must be the greatest pleasure, even if himself were in consequence shortened. We waited her return, which was only a moment or two, when she entered led by a decent looking young man, who opened to us her door, and disclosed



the wretchedness within. She lives alone in a room not more than six feet square; without windows and without furniture; excepting an old straw couch, covered with rags, and a few stone vessels upon one of which lay a bit of cabbage and some kind of vegetable. She receives from the Society a scude a month. Yet probably many a day she languishes for want of food. I wanted to inquire of her if she knew any thing of the compassionate Saviour, but could not, as I was ignorant of her language. The Maltese language is a sort of corrupt Arabic.— Leaving this place full of sad reflections, we hastened to another, where we had to descend a number of steps by the help of a light. The family consisted of a widow with two small children. Their hovel was apparently under ground, and so dark during day, as to oblige them to use a lamp. The mother was found sitting upon the stairs, spinning cotton, with a curious little wheel. Her son goes out in the morning, and perhaps earns a penny in the course of the day, and rests his head at night, not in the hovel, for there is not sufficient room; but in a church, or upon the stones of the street. Indeed it is very common here for the poorer classes to sleep in their boats, in the streets, and in the churches, at all seasons of the year. At another house was a widow with three little children. Her room adjoins a horse stable, and by taking care of a horse, she is enabled to pay for it. Here was neither bed, chair, or any kind of furniture. The state of the poor in Malta is very deplorable. Visiting their abodes, the pious heart is overwhelmed with compassion. We never think of walking the streets here, without being assailed by beggars more ragged and dirty than you can possibly conceive. But O, could they be cleansed in the blood of the Lamb, they would hereafter shine as stars in the firmament.

“The mission family are all in excellent health, and desire an affectionate remembrance to all Boston friends. We are all engaged in studying Italian, Mr. Temple excepted, who is now pursuing the Greek.

Affectionately yours,

ABIGAIL P. GOODELL.

The remarks which follow, are from Bell's London Weekly Messenger, for May, 1823, and exhibit some facts truly gratifying. Let all who read them make their own comment.

This is the month of the year, in which the Anniversaries of the great Public Charities in London, are generally celebrated. It will readily be admitted, that no capital can vie with our own metropolis, in the number, the variety, the ample funds, and excellent regulations, of its charitable institutions. The stream of London benevolence flows in a channel, which, though deep and mighty, is not less and unobtrusive. But though the patrons and directors of these establishments make no ostentatious display of their exertions in the cause of suffering humanity, their resources are always obvious and accessible to the sick, the poor, and the fatherless: and their gates are never closed upon any human calamity, however singular or peculiar it may be in its character and form.

It is highly gratifying to be able to bring forward so rich a catalogue of mercy and benevolence, as the British metropolis displays. It is, indeed, so great in its extent, that when its several parts are collected together in one of point of view, they fill the mind, and stretch imagination to a boundless prospect: and cannot fail to create surprise. even amongst those who have been accustomed to make the largest estimate of the good feelings of our countrymen. It is, we say, truly surprising to consider how numerous these charities are, and how extensive and splendid are their funds, and



how widely their friends and contributors are spread in every part of the kingdom; that they are found in every class of society from the highest to the lowest; and that no differences, civil, political, or religious, are allowed to obstruct the admission of any member into these large and comprehensive societies. In the language of the sacred writer, all are equally addressed, "Ho every one that thirsteth come ye to the waters." With such as are high in official rank, charitable subscriptions consume a very large portion of their regular income.—Those also who are looked up to by the people as holding the largest stake in the possessions of the country, whether as landed proprietors, or as professional, or commercial men;—all these persons, (we know that we speak with few exceptions,) enter their names cheerfully and eagerly on every call that is made, and rush forward with a liberality of mind which truly corresponds with the greatness of their means. Many might be mentioned, both private individuals, and official persons, who make a constant provision in their expenditure, for laying out from one to two thousand pounds per annum in charitable subscriptions.

It is gratifying to be able to exhibit, in its true colors, the conduct of those persons who constitute the wealthiest classes of society, and to be able to bear testimony to the generous warmth which actuates their piety and real patriotism.—Those whom the inevitable condition of humanity has destined to a harder lot in this world, ought to know and see how great an interest is taken in their welfare by their more prosperous brethren; they ought to become acquainted and made familiar with names, which deserve to be enrolled in the annals of benevolence, not for their own satisfaction, but for the pride & example of prosperity. It is not the bustling and facti-

ous politician, or to the cold and selfish intriguer, that we must look for a charitable hand and heart. True christian benevolence exists in the free-born soul, which lives uncontaminated by sordid habits, and sympathizes, under the instructions of our holy faith, and by the impulses of its natural warmth, with all the common interests of humanity.

In the first class of charities, are those which are designed to instruct lower classes, and to disseminate the principles of Christianity, the basis of all moral truth, and all political establishments. In the support of these charities it may truly be said, that the "poor and rich meet together," and that there is no distinction of persons. It is, therefore, with pride, gratitude, and pleasure, that we are enabled to present to our readers, the following statement of the receipts during the last year, of some of these most valuable, most virtuous, and sacred institutions:—

Society for Promoting Christian knowledge,	£53,729	9	3
Society for propagating the gospel in Foreign Parts,	19,513	11	0
British & Foreign B. S.	103,802	17	1
British & For. School Society, about	1,600	0	0
Church Mis. Society,	32,975	9	7
Wesleyan do.	26,883	5	6
London do.	29,437	13	4
Moravian do.	7,192	18	5
Naval & Military B. S.	2,040	4	2
Society for the conversion of the Jews,	10,689	13	8
Hibernian Society,	5,372	5	6
Religious Tract Society,	9,261	3	0
Church of Eng. do.	514	11	10
Soc. for relief of poor pious Clergymen,	2,219	0	5
Continental Society,	1,074	12	6
London Female Peniten.	4,075	19	0
African Institution,	1,124	0	0
Sunday S. S. for Ireland,	3,193	6	6
Hibernian Bible Society,	5,679	11	10



Prayer Book & Homily Society,	2,056	15	0
Irish Rel. Book & Tract Society,	3,943	0	8
Sunday School Union S.	1,762	4	5
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Total Sterling	£328,141	11	0
Or Dollars,	1,458,406	89	

## GYPSIES.

The origin of this tribe of vagabonds, is matter of much dispute. The more prevalent opinion has been, that they were from Egypt; and the name they now bear derived from this fact. A German writer supposes them to have come from Hindoostan, and a learned Italian author, Muratorio, thinks they drew their origin from Walachia, or the neighboring countries. They seem to have been first noticed in Europe, about the beginning of the 15th century—but accounts are contradictory. Their number has been estimated at from 700,000 to 800,000. They are described as lively, loquacious, fickle and inconstant in their pursuits, faithless, void of gratitude, revengeful, slavish when intimidated, cruel when unapprehensive of danger, fond of finery and dress, and much addicted to intoxicating liquors. They are too lazy to labor for food, and live on the vilest substances, or whatever they can acquire by theft. They are said, also, to possess other traits of character, much more atrocious than those which have been mentioned.

Laws have at various times been passed for their banishment, from most of the States of Europe; they still, however, retain, their places among the people, and continue their trade of petty pillage and deception.

England has formerly, by a parliamentary act, declared their stay in the kingdom for 1 month, "felony without benefit of clergy;" & Sir M. Hale tells us that 13 *were executed* at one

assize, a few years before the restoration.

There are no more modern instances of carrying this, or the other severe laws against them into practice.

We subjoin a further notice of this race, from a late English publication.

"At a late meeting of the Calcutta Asiatic Society, Major Harriot presented a memoir respecting the Gypsey tribe, the supposed migration of which he traces through various countries. In the province of Khorasaun the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia fourteen hundred years ago, by Bairam Ghor, as musicians, from Kaubul, and thence were subsequently scattered over Iran, Syria and Egypt. The Nuth in India, the Kaulee in Persia, and the Gypsey in Europe, lead the same wandering life; and practise the same feats of dexterity, music, and palmistry. Major Harriot remarks, that whether in England, Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may through language alone, still trace, with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost."

*N. Y. Rel. Chron.*

## REVIVAL IN CHARLESTON.

As we mentioned some weeks since, that the special operations of the Spirit of God were manifest in an unusual degree in this city, our readers are probably looking for further information upon this interesting subject. We are happy in being able to state that the evidence is accumulating, and abundantly satisfactory, that it is a genuine work of God. Its progress has been so silent as to exclude the possibility of its being a mere excitement of sympathy, and in many in-



stances convictions have been so deep, without any extraordinary means, as to assure us they were produced by the Holy Spirit.

As to the extent of this precious blessing, we are not able to speak with confidence. Hitherto it has been more limited than we could have wished, although we feel, that we have occasion to thank God, and take courage.

As far as our knowledge extends, the churches which have shared in a greater or less degree in this work, are the Baptist, the First Independent, (Circular Church,) the Second Presbyterian, the German Lutheran and the Methodist Churches. Meetings for prayer and for religious inquiry and instruction, are frequent, full, and solemn. Seasons of fasting and prayer among christians, have been apparently blessed. The communion seasons have been peculiarly interesting, and a considerable number have been added to the churches.

Christian friends, are we not bound to exercise special gratitude, to feel peculiar responsibility? What will stop this work if Christians are humble and faithful? Who is willing to be found in any other posture? Let us endeavor to bring souls to the cross—our hearts to the altar—and our hands to the most active and persevering exertions. And let us not cease to call upon God until he shall pour out a blessing, that there shall not be room to contain it.

FROM ONE OF THE CHILDREN IN THE  
SENECA SCHOOL.

*Seneca Mission House, April 6*

RESPECTED AND DEAR SIR—A few lines. I now go to school to Mr. Young. I learn to read, and write, and sing, and talk English. I love to work—I love all my teachers—I love my Bible and Sunday.

I love to read about the Lord Jesus Christ, and about heaven. I hope the Lord Jesus will make my heart

good, and take me to heaven with him when I die, that I may be with him for ever.

There are now ten boys and eight girls in the school, and all good boys and good girls. May be in two years some of the boys will go to Cornwall school, and make minsters, and interpreters. Farewell.

JOEL SMITH.

This letter is given precisely as it was received in the very neat hand writing of the Indian lad, who, as we understand, is twelve or thirteen years of age, and who has been only eight or ten months at the school.

[Mis. Reg.]

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#### CARLISLE, AUGUST 15.

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That the subject of a "Young Men's Missionary Society" has excited a considerable degree of interest in all classes of young men, is evident to all who are watching its movements, as well as to the readers of this paper. We are sorry to find that none of our correspondents have attempted to lay before the public any of the great benefits which must flow from sending Missionaries among the Heathen. They all seem to pass this important task and recommend the subject as laudable, appearing to consider these matters as already admitted. This procedure on their part, displays a want of observation and inquiry among the more incredulous, and such as are not disposed to admit of the benefits of religious instruction as of sufficient importance unconnected with any others, to enlist them under its banners. There are many among professors of religion, who will not, without some laudable reasons being given,



admit of its propriety. "Let us send preachers to our neighbors" is their exclamation, "and when they are converted, we will consent to assist the heathen." However inconsistent this language may appear to those who are wishing, longing, and praying for the prosperity and spread of the gospel of truth, it is, nevertheless the language of those, whose profession and whose conduct, makes us extend to them the hand of fellowship. Are there no means calculated to eradicate these inconsistent principles and implant in their stead some of a more christian stamp? Are we not bound, to "become all things to all men, if by any means we may save some," or enlist them more zealously in the cause of truth?

Our correspondents all appear to touch, when they resort to argument at all, those important benefits which would redound to the glory of God, immediately, and which are of such a nature as would cause the true christian philanthropist to bestow from considerations of pity only, his charities on the humane endeavor; but at the same time would not call forth that enterprising spirit of benevolence which should urge on the actors in such an undertaking—an undertaking, in which we should not merely consider ourselves as relieving the individuals themselves, but in which we are contributing to extend the Redeemer's kingdom, and in preparing the nations for the accomplishment of that time, "when all nations shall flow in unto him,"—"when

all shall know God from the least unto the greatest;" and when "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Him from the least of them unto the greatest of them." An undertaking in which we will be engaged as co-workers with the Redeemer of Israel,—instruments in the hands of a good workman. An undertaking in which angels are engaged, and act as heralds to carry the tidings of a sinner's salvation to the courts above! Yet, however glorious such blessings may appear to the soul who has tasted the joys of believing, they are not calculated to draw that universal patronage to the object held in view. All the energies which have yet been made by the church is but a bubble on the ocean, when compared with the great work to be accomplished. How desirable, how necessary therefore is it, to have universal patronage extended to such institutions which should be unbounded in their enterprize? But the Christian must have motives in view before he will extend his aid; and the moralist and the politician must have prompters to urge them to the task; and until they have, they will stand aloof from the calls of humanity, be they ever so pressing. The judicious and observant writer could point out motives sufficiently plausible to stimulate in these different spheres of benevolence. The christian would be glad, and not think his contributions vain, were he to see sinners converted by them.



The moralist would be glad to find some choice spirits redeemed from among those whose natural instinct comes almost within the precincts of brutality;—and the politician would be glad to behold a nation rising, which would vie with others in all the policy of ancient Republics, and become their rivals in arts and manufactures. These points and facts might be bro't home to the hearts of all to their complete conviction; and until they are, we need not attempt to do, what we might, were they duly considered—establish a society honorable to the country and to the town. It would ill become us as editors to attempt an elucidation of these points; indeed we feel incompetent; but we ask assistance from those who are able to do it with honor to themselves and to the cause. Until this is done, we must consider the time as not yet arrived to attempt active operations.

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REVIVAL IN CANNONSBURG, PA.

By information received in this place, we learn, that a most powerful work of Grace has commenced in the college at the above place. It was first discovered at a communion season which was held about 8 weeks ago; and has been more powerful in its operations, in some instances, than any we have ever heard of. After its commencement, a young man by the name of Moore, "one of the first young men in the college" was called from this world. His zeal at the commencement of the work was very great. All, when under the lash of conviction ran to him, some in such

agony of soul, as to throw their arms around him and exclaim "Oh! Moore! Moore! what shall we do?" He made it his business to visit the rooms of the anxious students, to comfort and pray with them. But in the midst of this zeal he was called away to his Master. He was but a few days sick. This providence was the means of awakening several of the most profane in the college, who, in the first impulse of conviction were forced to scream out. At this time conviction was rapid and very powerful, and at the date of our information, it was still progressing; and gave every evidence of a continuance.

We are sorry we could not procure the letter for insertion. We have however given the most general particulars. As it is the desire of the Professors in the college that the work should be kept silent for some time it is probable no official information will be given to the public.

Colleges should be considered nurseries of christianity; and while God is disposed to make them such, by pouring out his spirit upon them, we should be humbly engaged in supplicating his throne for the speedy accomplishment of His purpose. Has he promised to answer prayer? and will we not try the truth of his promise? Will we not ask him to cast salt into these fountains, that they may send forth more enriching streams.

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*For the Miscellany:*

THE GRAVEYARD.

Let us walk together to the place appointed for all living, and take a view of the monuments of those who



have long since spent their years on earth. The clouds, tinged with a beautiful vermillion, give an aspect of loveliness to the blueness of the western sky; while the sun retiring in his majesty behind them, seems to address us in words like these: Thus shall ye be one day hid from the view of all who now behold you. We are immediately led to reflect on the foe to mankind who laid those low, on whose tombs we are treading. But is he indeed a foe? Let us ponder before we pronounce him such. He a foe who relieves us from all our pains and sorrows? who puts an end to the diseases of our bodies and the corroding cares of our minds? He a foe, who, tho' he summon us from the society of our friends and compel us to bid the long and last adieu, is yet the messenger of the gladdest tidings that ever reached the ears of mortals? Can he be a foe who has only come because sent, and come to loose the ties which bind us to earth, & prepare us for being gently wafted into the haven of eternal quiet, "where the wicked cease from troubling and the weary are at rest?" Ah no! thou canst not be a foe! An arrow thou mightest have, but its point is blunted. But still thy voice is heard, saying, I am a foe. Yes! and we must believe thee. Perhaps to some beneath us thou wast but a messenger to call them from all they called their pleasure, and to remove them with the rich man in his death to that place where they shall in vain call for a drop of water to cool their parched tongues. A tombstone now strikes our view. It is the work of other years. Time has touched with his blasting hand and but left us to see that it presses on the ashes of our aged Father. Beside it lay the scull of one of the brute creation. And why, methought, the bones of the one so carefully deposited in the tomb, while the other lies unheeded and un-

buried. There is a reason. His body shall return to the earth whence it came, and his spirit to God who gave it, while the spirit of a brute goeth down to the dust. Yes! 'tis in hope of a resurrection we tenderly commit to the silent tomb the bodies of our friends. And does it not appear to be a sort of secondary proof of this doctrine, that almost all nations respect the corpses of their deceased. We now find ourselves at the grave of one whose youthful steps bore him thither. Could he remain no longer here? must he grapple with the king of terrors when but entering on life? Oh my soul think of thy ways! Soon perhaps e'er thou art aware, thou shalt behold this monster approach thee in all his horrors, and aiming his huge weapon at thy heart. Put on then immediately the shield of faith, the helmet of salvation and the sword of the spirit, and thou shalt baffle him in his effort and come off conqueror wearing a crown of rejoicing. The twilight is now departing and the shades of night advancing. How delightful to be in a graveyard at such an hour! All is solemn silence, and the gloom of eve casts a sort of reverence round the place. But we must leave it. Now we find ourselves in all the bustle and hurry of the town. And among all who are so lively and gay is there no thought of death and the grave? Though treading on the tomb, don't thou never think that soon it may open to receive thee? Hast thou mourned for a friend while measuring thy sad and solemn steps behind his bier, and yet has it left no impression on thy mind? Hast thou stood at the Sepulchre, and have the tears of sorrow trickled down thy cheeks while the cold sod sounded on his coffin, and art thou now in the circle of mirth, forgetful of that God, who removed him from thee? Oh pause! pause! sometimes "God thundereth marvellously with his voice," and he



hath said, "in a moment shall they die, and the people shall be troubled at midnight and pass away; for his eyes are upon the ways of man and he seeth all his goings. There is no darkness nor shadow of death where the workers of iniquity may hide themselves."

Z.

FOR THE VI-CELLANY.

"YOUNG MEN'S MISSIONARY SOCIETY."

*Messrs. Editors.*—I have perused with no ordinary emotions, the communications of your correspondents on the subject of a "Young Men's Missionary Society." Every plan calculated to alleviate the sorrows of life, or to smooth the dying pillow where poverty, disease, the gloom of the grave, and the horrors of the unknown world, with threatening aspect crowd upon the soul sighing for relief, ought to be encouraged. We admire the benevolence of their design; and we are prone to extol the spirit with which they are conducted. But a plan like the one suggested, designed to light up in the lands of moral darkness the lamp of Revelation, and to proclaim to captive millions the message of the skies, is calculated to arouse the sensibilities of every individual, whose heart is not estranged to the sympathies of benevolence. We would compassionate a people consigned by nature to lands where no dew falls, nor rains descend; where neither flocks nor herds, nor fields clothed in verdure or ripe to the harvest appear to gladden the heart; and is not the spiritual state of the heathen precisely similar? Is it true that without the Bible man is ignorant of himself, his Creator, and the duties that devolve on him as a rational creature? Is it true, that without the Bible he is a bewildered wanderer in the wilds of error, without light and without hope, a stranger to solid peace and lasting enjoyment, poor in spirit, faint in courage, and like a barque on the

ocean without a pilot, exposed to the angry blasts of heaven, or in danger of being dashed to destruction amidst shoals and quicksands? what then must be the situation of the heathen world; of those gloomy regions where Satan has his seat? It is true they worship; but they worship they know not what. Their deities swarm in their pools, or rove through their forests; they perch on their trees, and dwell in the caves of their fields. Things animate, and inanimate; stocks and stones, birds and four footed beasts, and creeping things, are the gods in whom they trust, and to whom they pay their homage. It is true, they have forms of worship; but their forms and their ceremonies ease not the pains of a troubled conscience, nor prepare the soul for a blissful immortality; and what renders their situation still more deplorable, is, that they know it not. They love their idols; they hug the chains that bind them fast; and as if conscious of heaven's approbation they cheerfully devote their widows, their mothers, and their infants to the flames and the waters, and whilst struggling in the agonies of death, attendant relations unmoved by their cries or their groans, behold the scene without a sigh. Are these facts? is this the situation of thousands, of nations, yea of the fairest portion of the globe? And can we who know these things remain unconcerned spectators? Every sentiment of honor, every feeling of humanity, every creature inspired by the joys of pardoned sin, the hope of heaven, the love of the Saviour, and a zeal ardent and energetic for the prosperity of Zion, call upon us to be "up and doing." What we do, we should do quickly, we should do with energy. Opportunities are passing unimproved. Time is hastening away as swift as the eagle's flight; and as it passes it beholds the grave closing its mouth on hundreds of these perishing mor-



tals. The efforts of sister societies,—the heroic examples of a Swartz, a Brainard, and a Martyn, who sacrificed not only their substance, but their lives in this labor of love,—and the loud and tender calls of those who are now laboring amidst trials and difficulties for the welfare of the heathen chide our delay. And whilst we rejoice in the majestic march of the christian religion, subduing kings and kingdoms, princes and nobles, rescuing the Indian, the Barbarian, the Negro, and the inhabitants of the distant Isles from degradation and misery; and hail the day when her victory shall be complete, and the world subject to her sway. May the “Young Men’s Missionary Society,” established in this place, respectable for the number, the liberality, the zeal and the piety of her members, rise in importance, exert a wide and salutary influence, and be the means of swelling those anthems of praise that shall be struck to the harps of glorified spirits throughout the ages of eternity. C.

For the Miscellany.

“Once a stream,  
And soon to slide into a stream again!”  
*Cowper.*

The Empress of Russia, emulous perhaps of a monarch’s glory, and solicitous to perform something that might command the admiration of the world as well by reason of its novelty as its grandeur, once caused to be built for herself a most magnificent palace of ice. Nor was she content with the mere creation of this significant emblem of her own vanity. It was furnished with every article

That Royal residence might well befit,  
For grandeur or for use;

or rather imitations form’d from the same slippery material were seen artfully disposed round the virtuous edifice, to mock the highest splendor of their prototypes. Side-boards and

tables in glittering transparency the vessels with which they were crowned; couches, sofas, chairs, &c. of solid water dazzling in its brilliancy; every thing in its appropriate place contributed to render the interior as complete in its semblance of ornament and convenience as the exterior seemed grand in design and execution. The vanity of the Princess was gratified. The building towered in its resplendency. The voice of admiration dwelt on its magnificence and beauty. But the sun beams rose in power on its brightness and it vanished forever!

It was indeed a pitiful exhibition of weakness in a great princess and must ever appear ridiculous in the eyes of posterity. But I have often thought it was only a glaring expression of that similar vanity which characterizes the pursuits of one half the world every day; and when I see an individual toiling day after day, and year after year, in the pursuit of an object either not attainable at all or worse than useless when attained, I cannot help calling to mind the “imperial mistress of the fur clad Russ” and her palace of ice.

All who have employed their lives in the pursuit of the phantom glory, “From the Macedonian madman to the Swede, flattering themselves with the dreams of power and fame, buoyed up by the illusions of ambition, and fondly anticipating security of renown in the recollections of posterity, have builded for themselves palaces of ice, as uncertain, & transitory, as the far famed ‘Wonde’ of the North!’

All who make wealth the supreme object of their attention, rising up early and going to rest late, that their coffers may be filled with gold; and resting all their happiness on the mere profession of riches, do rear for themselves dwellings of ice, which, though they glitter in the eye of the beholder, are ever to themselves but vanity and



disappointment. When I behold such an one toiling incessantly after his favorite object, subjecting himself to anxiety, drudgery, and pain, and denying himself even the conveniences of life, not allowing any success to relax, or age itself to mitigate his endeavors, but rushing onward in the rising ardor of pursuit to the very threshold of eternity; 'wretched man!' I exclaim, 'What labor, what time, what care, he employs in building and embellishing a palace of water!'

And when I contemplate the heir of such an one, apparently only solicitous to squander away his inheritance in pursuits of folly & of vice, neglecting his business and rushing into every extravagance of the age, employing his time at the tavern or gaming table and lavishing his money on trifles; I am inclined to caution him, young man beware! Trust not too far the fabric which your father raised, or my word for it you will find its foundations are but water, and its pillows fleeting ice!

All who bow at the shrine of Pleasure, wasting time and health, and opportunities in the pursuits of worldly enjoyment and sensual gratification, deaf to the voice of experience and obdurate to the remonstrances of conscience erect for themselves watery palaces of disappointment and grief. They may seek repose in the brilliancy of their chambers, and they may smile in the pride of self complacency on their glittering decorations; but their chambers are cold and their decorations glitter only to delude. Their arches shall melt before the sunbeams, the zephyr of spring shall breathe on their pillars and the infatuated inmates shall be swept away in the overflowings of their dissolution!

The intriguing politician, who sacrifices truth, integrity, and principle on the altar of ambition; who tramples over every consideration of equity and honor to attain his object; who

laughs at the intimation of political virtue, and scorns the restrictions of ordinary life, in the pathway of promotion, may arrive at the goal of his expectations. He may exult in the palace of his pride for a moment, but he will find that lustre which shone so brilliant afar, and the splendor that sparkled so gay to his enraptured vision once, to be but the cheerless illusion and the chilling evanescence of glory, unsubstantial as air and comfortless as ice! He will find it a pitiful fabric of water, reared by the anxiety, the patience, the assiduity, the skill and ingenuity of years, but liable every moment to be dissolved by the breath of the ever-changing multitude, and he will sigh in the midst of its resplendency!

In short, all who allow their expectations of happiness to centre & terminate in time, who direct all the energies of their minds to secure to themselves transitory treasures on earth, but are not mindful to lay up riches with God, and durable honors in heaven; from the monarch seated in his pride on the throne of ages, and wielding the sceptre of nations, to the beggar grovelling on the dunghill, do piteously toil through life to build themselves palaces of ice brilliant as the coloring of the rainbow but unenduring as the morning dew! The sycophant of courts violating the mandate of Heaven in complaisance to human pride; the votary of fashion flitting on the sunbeam of folly; the man of the world exulting in the integrity of his honor; the proud minded Pharisee buoyed up by the fantasies of his own righteousness; the imposing hypocrite insidiously mantling the policy of corruption under the habiliments of piety and zeal; the fearlessly profane and the avowed infidel, however they may differ in their ideas of form and proportion do nevertheless all build of the selfsame slippery material,

They hew the floods,  
And make their marble of the glassy wave



Thousands of these watery edifices are continually rising in their magnificence on the very ruins of thousands just rolling away in their vanity. And tho' their very foundations are crumbling into water ere their superstructures are completed, the infatuated builders persist in their wretched employment, in despite of conviction, and flatter themselves that its walls will stand forever! They may rejoice in the imposing vision of grandeur now, they may defy the violence of the sunbeam here; but alas! when the light of eternity shall burst in its radiance on our benighted hemisphere, and the sun of celestial truth blaze in meridian splendor over its dreariness, the towering dome, the wide spreading arch, the pillar of beauty and the wall of strength shall be dissipated in an instant, and

Like the baseless fabric of a vision  
Leave not a wreck behind!

JULIUS.

Near Shippensburg, July 18.

#### THE WRECK.

*They that go down to the sea in ships, that do business in great waters; those see the works of the Lord, and his wonders in the deep.*

Where the proud mountain's lift on high  
Their cloud-girt summits to the sky,  
Or the deep bosom'd vallies lie  
All bright in nature's blazonry;

Where the dark forest broad expands,  
The pride of years o'er savage lands,  
Or wide the desert's burning sands,  
Sweeps o'er its bleakness drearily;

Where fruitful fields from Heaven fed,  
Far o'er the plain their honors shed;  
Or barren heaths uncultur'd spread  
A wild of humbler imagery;

Where waters deep enchannel'd glide  
In solemn, calm, majestic pride,  
Or widely rush the mountain side,  
In loud tumultuous revelry.

In every page of Nature broad,  
You read the source whence Nature flow'd,  
The lineament of Nature's God,  
And Nature's high Synonymy!

But not alone in scenes like these,  
The mind may contemplate at ease,  
The friend of musing silence sees  
Jehovah's glowing dignity.

'Mid waters high on waters pil'd,  
He wakes round ocean's wave-tost child,

His glories on the wat'ry wild,  
On rolling floods his majesty!

He sees Him in the mighty deep,  
Or when he bids its water's sleep,  
Or calls the tempest wild to sweep  
Its billow surging fearfully.

He hears Him in the kindly gale,  
Soft breathing on the flowing sail,  
He hears him in the storm-wind's wail,  
Dark rushing on its embassy.

And when he rides the mountain wave,  
Where floods in wildest conflict rave,  
He feels no arm but His can save,  
Who wields high heaven's armory!

'Tis midnight; but the lowering sky  
Portentous mocks the watchman's eye;  
Save when the lightning gleams on high,  
Glaring grim darkness horribly.

Wide o'er the wat'ry dark expanse,  
Its vivid flashes wildly glance,—  
While rolling thunders deep enhance  
Its horror-mantled scenery.

The winds their rudest numbers swell;  
The storm is up! Destruction fell  
Rides on its deep resounding knell,  
And smiles in ghastly mockery!

Amid that storm the vessel rides,  
The angry surges lash her sides,  
But darkness of the tempest hides  
Her piteous state of misery.

Along the waste of waters stark,  
The rude tornado wild and dark,  
Impels the frail dismantled bark,  
And speaks too sure her destiny.

But ah! 'tis not the vessel's plight,  
Or value of the vessel's freight,  
Or golden hopes of traffic blight  
Demands the throb of sympathy;

For mingling with the ceaseless jar,  
Of elemental tintamarre,  
Sweeping, the blast is heard afar,  
The piercing shriek of agony;  
And in the lightning's transient glare,  
At intervals, distinct appear  
In attitude of wild despair,  
Its woe-united family.

But Yesterday Hope whisper'd peace!  
They gazed upon the placid seas,  
And as it wafted on the breeze  
Believ'd the syren's melody.

They saw the sun at even lave  
His glories in the western wave,  
And seeming, seek a tranquil grave,  
Down the smooth aquosity,

So lovely was his setting beam,  
So mildly sweet the twilight gleam  
Beneath the charm they could not dream  
Of Ocean's wild inconstancy.

And active fancy wake the while,  
The absent form and witching smile  
Which absent, e'en could well beguile  
The prospect's calm monotony.

Alas! the dream of hope is sped,



The gay illusion all is fled,  
 And o'er the scene the storm has spread  
 Its terror-waking imagery.  
 Their hands are folded, or on high,  
 Imploring reach the sullen sky,  
 And from the wildly frantic eye  
 Is bursting anguish rapidly.  
 But soon those eyes shall cease to weep;  
 Far—far beneath the billowy deep,  
 Seal'd in their last eventful sleep,  
 The spacious sea their cement'ry.  
 The widow and her child shall mourn,  
 The sire, and husband's slow return;  
 And the fond mother's heart shall burn  
 In pining hope's uncertainty.  
 No heart of friendship there may breathe,  
 Its requiem o'er the dead beneath,  
 Nor hand of friendship there may wreath  
 The Cypress for their obsequy;  
 But when the sun shall next emerge,  
 Resplendent from the eastern surge,  
 The winds shall wake their funeral dirge,  
 And waters wail their memory!

JULIUS.

*Near Shippensburg.*


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#### SUMMARY.

The Christian Repository informs that a Methodist Camp Meeting lately held in the vicinity of Wilmington, Del. about *one hundred* persons had been "deeply convicted of sin, 40 of whom have made application for church membership, to the ministers of churches most convenient to their places of residence."

*Mariner's Church.*—The sail loft on North wharves between Market and Arch streets, Phil. being too small and uncomfortable, a lot of ground has been purchased in a convenient situation for the purpose of erecting a Mariner's Church; "and it is hoped the projectors will receive such aid as will enable them to complete the building this season."

*Revivals.*—By information communicated for the *Columbian Star*, we learn that religion is progressing with great rapidity, in the lower parts of Virginia. Norfolk and Craney Isl- and are said to be experiencing a revival from on high.—A clergyman writes to the editor from Powhat-

ton county, Va. that the Baptist church at Four Mile creek, in Henrico county, has been favored with a gracious revival. He also informs, that the work is much opposed by the enemies of religion;—a very good token of its gracious character. It is said some of the churches in Baltimore begin to experience a work of grace. We observe the following notice in *Zion's Herald*, which we extract for the purpose of exciting a like zeal in the members of the churches in this region, whether Methodists or any other professing christians.

*"To the Methodist Church in Boston, and the Friends of Missions.*—Please take notice that on the first Monday evening of each month there will be a prayer meeting held for the special purpose of imploring the spirit of Almighty God on the labors of Missionaries. Commencing on the first Monday evening of August at the North Chapel."

The Young Men's Missionary Society of Charleston, S. C. expended during the last year \$1070, 47; their receipts during the same time amounted to \$1016, 33.

The Bible Society in Charleston, S. C. distributed in the 12th year of its operations 454 Bibles and Testaments. The total number distributed from its commencement, is more than 8100 copies, and 712 remain in the hands of the Librarian.

A Committee appointed by the General Association of Massachusetts to audit the accounts of the Rev Thaddeus Osgood, Sabbath School Missionary, who has for some time past been engaged in this capacity—report, that he has travelled 3688 miles, collected \$350, 52 in cash, and in Books and Tracts \$756, 46; that he expended most of said money in printing, purchasing, and distributing books, tracts, &c.; and that he had



been "judicious and faithful in his application of the charities committed to his care.

*Conversions in Sabbath Schools.*—A correspondent in the B. Recorder states that, in the female Union Sabbath School in New York city, 66 teachers during the last year, and 18 scholars have made a profession of religion; and during seven years, *four hundred and eighteen*.

*Bequests.*—We are informed that Mr. *Cyrus Danforth*, late of Philadelphia, deceased, has bequeathed to evangelical institutions sums amounting to \$1800, as follows, to the A. B. C. for For. Missions \$600; to the Theological Institution, Bangor, Me., \$600; to the United Foreign Missionary Society, \$600.

LETTER FROM MR. KING.

By the kindness of Mr. Wilder of Paris, we are favored with a letter from Mr. King, dated Alexandria, Jan. 20th. The following is extracted from it.

Through the goodness of our Lord, I arrived here with Messrs. Fisk and Wolff, the 10th inst. after a pleasant passage of seven days from Malta. We have been continually occupied since in selling and giving Bibles, and in reasoning with the Jews and Gentiles. We have preached to congregations, consisting of from six persons to one hundred and thirty persons, in five languages. We have sold 100 and given away 50, copies of the Bible and parts of the Bible in ten languages. The Catholics in the convent have excommunicated us and our books, and ordered the books to be burned. Some few Bibles have been burnt. Still the people are most of them for us, and one priest has refused to preach against us. There seems to be much excitement here; and the word of God runs, and I hope will be glorified. Mr. Drovetti, the French Consul General, has received me with much kindness. I

was introduced to him by the Asiatic Society. The day after my introduction I dined with him. The Superior of the convent applied to him to prevent the New Testament's being used in a school here; but he refused. Blessed be the name of the Lord for this. The school-master, who is a Catholic, and has about forty pupils, bought fifteen Testaments, and we have given him fifteen more. These are now read by his pupils in the school. This morning we have heard that he has been excommunicated.

Every day here has been interesting, and God seems truly to bless our feeble efforts. Could you have seen us here sometimes, with Jews around us, speaking to them of Him, whom their fathers crucified, your heart would have leaped for joy.

The Bedouin Arabs have just been robbing a caravan, near Mount Sinai; and it is thought rather dangerous going through the desert. But if the Lord be with us, we have nothing to fear.

*Miss. Her.*

THOU MUST DIE.

When we bring to mind this awful sentence, which has been passed upon every creature inhabiting this ball of earth, how insignificant appear the low pursuits which agitate the toiling race of man. He who has been for a series of years building airy castles, and preparing for future years of enjoyment—who has been filling his barns with plenty, and his stores with abundance—how is he astonished when to him is sent this awful summons! His proud prospects vanish into emptiness, and more worthless than chaff appear those vast regions of grandeur which had called forth all the energies of his mind. Not so the Christian, who

"Has made the statutes of the Lord  
His study and delight."

To him death comes not unlooked for—he knows it is the lot of our frail



nature, and he rejoices in it as the road to blessedness. Sustained by the hope of glory, he sinks not under the rendings of pain—the agonies of disease are considered as the price of his passport to a happier state, and resigned, he receives the cup of afflictions. The death of the Christian is the revival of the faith. Those who stand at the bedside—who behold him throw off the shackles of mortality—his countenance beaming with heavenly smiles, and his lips uttering praise—must surely be convinced that he has followed no ‘cunningly devised fables’—and even sceptics must be induced to wish, that their latter end might be like his.  
*Sat. Eve. Post.*

CHARITY.—“Charity,” says an old writer, “is a virtue of the heart and not of the hands. Gifts and alms are the expressions, not the essence of virtue. A man may bestow great sums on the poor and indigent without being charitable; and may be charitable when he is not able to bestow any thing. Charity is therefore a habit of good will or benevolence in the soul, which disposes us to the love, assistance, and relief of mankind, especially those who stand in need of it. The poor man who has this excellent frame of mind, is no less entitled to the reward of this virtue, than the man who founds a college.”

DONOR.

DECENCY IN DRESS.—Women should not confine their attention of dress to their public appearance.—They should accustom themselves to a habitual neatness. So that in the

most careless undress, in the most ungarded hours, they may have no reason to be ashamed of their appearance. They will not easily believe how much men consider their dress, as expressive of their characters; vanity, levity, slovenliness, and folly appear through it. An elegant simplicity is an equal proof of taste and delicacy.  
CULTOR VERITATIS.

Communicated.

DIED—On Thursday morning the 7th inst. after a short illness of 4 days, Miss EMMELINE HAMILTON, youngest Daughter of the late Judge Hamilton aged Eighteen years.

“I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.”

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Unless notice is given at the end of the term subscribed for, it will be considered a new engagement.

AGENTS.

Rev. J. Keller, } *McConnellsburg*  
W. Duffield, P. M. } *Bedford county*  
Rev. J. S. Woods, *Lewistown,*  
*Mifflin county.*

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